



# Water Wheel

*Being one with all Buddhas, I turn the water wheel of compassion.*  
—Gate of Sweet Nectar

Zen Center of Los Angeles  
Great Dragon Mountain / Buddha Essence Temple

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## Envisioning 2012

By Roshi Wendy Egyoku Nakao

The winter season draws us inward even in Los Angeles, with its mild seasons and an urban life that continues its relentless pace. Winter is a time for reflection and envisioning the year ahead. How will you live in this new calendar year 2012?

It is time for me to return from a year-long sabbatical. I look forward to seeing you again at Great Dragon Mountain and becoming acquainted with the many shifts and changes that have transpired in your individual life, in the life of the Sangha, and in the shared stewarding of the Zen Center organization.

Much has been written and spoken about the transformational potential of the year 2012. These cultural conversations aside, let us look at your own transformational potential, the amazing capacity inherent in you to penetrate this reality called life in the midst of the whole catastrophe of living.

What are you, the unique you that you are, envisioning for the year ahead? How will you activate your inherent potential using your most intimate tools – your eyes, ears, nose, tongue, body-mind – and live this mutually inter-penetrating movement of the wholeness of life that is your life and every life all together?

These lines of Mary Oliver's poem come to mind:

*Doesn't everything die at last, and too soon?  
Tell me, what is it you plan to do  
with your one wild and precious life?*

*Roshi Egyoku is Abbot and Head Teacher at ZCLA.*



*Welcome the Year of the Dragon!*

Indeed, what will you do in this new year with *your one wild and precious life*? This life, a rare gift, is never to be wasted or treated carelessly.

What arises for you as the question settles into the depth of your being, into your cells, your bone marrow, your nervous system, into the mysterious and creative place of unknowing that is you yourself?

As practice deepens, you are not so fearful of opening to these questions. You yourself *will die at last and too soon*, so while there are specific tasks to take care of in

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your particular life circumstances, there is also the call of your very own nature to know itself during this brief time available to you. In Zen Buddhism, there is no deity to which you can turn for comfort. There is instead buddha nature calling forth buddha nature to fulfill itself through these most intimate of tools of your eyes, ears, nose, tongue, body-mind.

The ancient buddhas give a pointer.. They say:

*Not doing evils,  
Devoutly practicing every good,  
Purifying one's own mind:  
This is the teachings of all buddhas.\**

At the start of 2012, as you envision how you will use your most intimate tools, please reflect upon these words of the ancient buddhas. Receive these words from a place of no lack because the ancient buddhas speak to you yourself as a bona fide buddha being.

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*Not doing evils,  
Devoutly practicing every good,  
Purifying one's own mind.*

—Universal precepts of the ancient buddhas

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Transformation begins when you receive the fact of your buddha being-ness, a buddha nature that is authentic, genuine, inherent—not a cosmic error! The ancient buddhas say that a buddha's nature is not something you need to seek and acquire, but rather is revealed and affirmed when you *refrain from hurtful action, practice every good action, and purify your own mind.*

The ancient buddhas have not underestimated your capacity to do this, as challenging as it may be for you to live this way. They simply ask that you investigate these universal precepts in the living laboratory of mutuality that is your life and every life all together.

As you set about envisioning the new year, start with this simple injunction: *refrain from*. Dogen Zenji writes that when you practice *refraining from*, “the power of practice is immediately actualized. This is actualized on the scale of the entire earth, the entire universe, and all dharmas. This is the scale of *refrain from*.”\*\* *Refraining from* IS the actuality of *practicing every good* which is nothing but the *purifying*

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\*Dogen Zenji, “Not Doing Evils” in: *Treasury of the True Dharma Eye*. Translation by William Bodiford.

\*\* Translation by Kaz Tanahashi.

## *A Thank You*

*For a sabbatical year, thank you.  
For support for Eberhard's good health, thank you.  
For Kenny Boyd's support of Kodo, thank you.  
For Sensei Kodo's leadership, commitment, and devotion to Dharma, thank you.  
For all of my Dharma Successors, thank you.  
For the Shared Stewards who fearlessly enlivened the vision, thank you.  
For the Sangha's ceaseless practice — for butts on the cushion, shoulders to the wheel, and wise and caring discernment, thank you.  
For those who served in infinite ways, known and unknown, thank you.  
May we hear the universal mantra “thank you” — whispered by the mountains, shouted by the flowers — resound throughout the web of mutuality.  
For Eberhard and my family and friends,  
For each and every one of you and the life we share, let me just say again,  
thank you.*

— Wendy Egyoku Nakao

*of your own mind.* Mutuality goes in all directions, seen and unseen, each affecting practice in the other. This vast and mysterious web of interpenetrating mutuality, this movement of the wholeness of life—this is buddha nature, your very nature, calling you forth.

How do you live this life with all of its challenges and become one with the movement of buddha being? In Zen practice, *refraining from doing evil, practicing every good, and purifying the mind* gives rise to the focusing questions of how to live. When you envision the coming year and consider *what is it you plan to do with your one wild and precious life*, please nourish yourself with a sense of playful inquiry which seeks not a definitive answer, but rather upholds a sense of open and dynamic ongoing exploration of the mutuality of buddha-being and how your commitment to the universal precepts can transform life for all.

On Great Dragon Mountain, a powerful sangha arises in response to these explorations. I hear there is a lot of laughter permeating the mountain, and I look forward to laughing together with you again. I cherish an abiding respect and gratitude for each of you, for your individual Zen practice, and for the practice of collective awakening and wisdom that enlivens our mutuality.

A new year, and yet *doesn't everything die at last and too soon?* Let us practice together *refraining from doing evil, practicing every good, and purifying the mind.* ■

# Coming Full Circle: An Interview With Sensei Kodo

*Leaving her husband, home and Sangha in New Jersey, Sensei Merle Kodo Boyd served as Zen Center's Abbot Seat Holder for 2011. Before her return to New Jersey in early January, we had an opportunity to sit down and talk about her experience of the year.*

Q – What has this year been like for you?

A – The truth is, I don't know what this year has been like. I really don't. And I won't know. I know what it feels like right now, but in truth, the learning of the year will take a while to reveal itself to me. So I don't expect to know what this year has been for a while.

Q – Did you come into this year with some expectation about what the year would be like, and were surprised that it didn't unfold as you thought?

A – No, I didn't have any expectation. If anything, it probably went more smoothly than I would have expected. But I didn't have any particular expectations. So I haven't had any big surprise. I think what I anticipated was that it would change me in some way, but I didn't know how, and I still assume that, whether I am aware of it or not. I guess that is what I feel – if it has changed me in any way, I won't know until later.

Q – What has felt like the biggest challenge for you this year?

A – I get very involved with whomever I am talking to, and the biggest challenge has been dealing with so many different energies from so many people.

Q – All close in time -

A – Close in time and space. I am accustomed to being by myself a lot. I'm usually by myself all day, every day, except on weekends. My husband goes to work, and I stay home. I'm very used to that kind of schedule, where I'm in solitude much of the time. This has been the opposite (laughing). I have not had much solitude, and that probably has made the biggest difference. I told Roshi that I didn't recognize myself anymore, and I think that is because when you have to move this much, this quickly, you just keep making decisions, dealing with what is in front of you. This year I realized how much my idea of myself depended on reflection time. And when I don't have any time to reflect, I cease to exist. It is a very interesting experience.



*Sensei Kodo during the New Year's Revolving the Sutra Ceremony.*

Q – That portion of you ceases to exist.

A – No, I'm not there. I'm just getting things done. I'm just the doing of things. But that's not a person, that's just a function. And it really feels like that a lot of the time. And then we'll hit Sunday, or the end of a lot of things we've just been doing doing doing, and it's a strange experience to suddenly be in the Pine House, with nothing pressing at the moment. And that's when I feel, "Oh." And when I talk with my husband. Somebody returns, but it's different.

Q – Different in that the person who returns is not the same person?

A – Not the same person. I don't know who it is. I don't really know.

Q – Quite a few years ago, Roshi wrote an article in the *Water Wheel* called *The Crucible of Practice*. And it sounds like that has been some of your experience.

A – Practice is always like that. My life is like that, I'm always in a crucible. I'm always being ground up some way by what is happening, always being changed. Yes, this has been an intense crucible. To some extent, when you live as I do, independent as a teacher and alone a lot, you structure your own life. Here, the structure shapes me. That is very much a crucible. Either you meet it or you don't, and when I am not quite meeting it, I am very

*(Continued on page 4)*

aware that I am not quite in accord with things. It is being very pliable and flexible and whatever is needed, trying to just be whatever is needed.

Q – There are a lot of moving parts at Zen Center, so what is needed between one meeting and the next can be very different.

A – Yes, and that's why you disappear. Somehow in there, you disappear.

Q – What has been your experience of working with a residential sangha? It seems to me the biggest difference between your experience in New Jersey and here would be having a residential sangha.

A – Actually, the biggest difference between here and home is having the office staff, and having so much going on that I am deeply and intimately involved in but not determining. I don't have so much to say about things. There is a calendar and a schedule, so that has probably had much more of an effect on me than having a residential sangha.

But my experience of the residential sangha relates to the intimacy of so many lives, and the inclusion of all those lives as part of my practice. In a way, it seems I have more responsibility for them than for my sangha in New Jersey. I'm not sure why that is, maybe because I live with

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***“I'm always in a crucible. I'm always being ground up some way by what is happening, always being changed.”***

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them. Whenever I come here, and I've been coming here since 1997, usually I don't even have access to a car, so I've been part of the Sangha, and in a way I have felt closer to the residential sangha than maybe to some of the commuter members. In that sense, I've felt those are the people I knew best, the people who live here, and they knew me best. That's felt very familiar, because that part of my practice has been going on for a long time.

Q – I think you said that one of the things that struck you was that, having this Abbot Seat Holder position, you noticed that people suddenly treated you a little differently, that when you speak, people treat what you say as if there is some authority attached to it that is different.

A – They have attached something to it. I came here first just as Kodo, a completely new priest. I became a priest in 1996, and I started coming here in 1997. So my first relationship with the Sangha was gratitude for them taking me in, I was like a little orphan out there, no place to train and be trained. I had asked Roshi to be my teacher, but I hadn't really thought about how the Sangha would receive me. They made space for me, and I always appreciated that. I could come here and train and be trained. That I could be a shuso here while I was living in New Jersey – how many places would have been that generous? When I approached my transmission year, it felt to me, I was the first teacher in a while, I was the first in a lot of things for “us,” our generation of practitioners. I really felt like it was everybody's transmission, that it wasn't just mine; it felt as if the Sangha had reached a certain maturity and I just happened to be the volunteer.

Q – (laughing) I am sure there are a lot of people who would disagree with the description of the randomness you just offered! You had been working with Roshi for a long time.

A – It's true, but that was through my choice. Not everybody would have chosen to do that. So the randomness continues. It does. This is not all my choice. I think that is what this year has brought me to. What I know right now about this year is that it has in some way brought me full circle to the beginning of my life. I can follow a thread from age 3 to now and say, “Oh, this is where I was headed.” In that sense, I just feel like a vessel or a conduit, just a means for the flowing of the Dharma. In that way, it seems a random choice: “This little baby here, we'll take her.”

Q – In a way it seems to show how little control that small-self mind has over things. One of the pieces you wrote this year in the Water Wheel talked about how you learned to jump rope as a little girl, and it was a beautiful, personal story. I have that sense from what you just said that, in the day-to-day, we don't get that perspective on our lives, but every so often we get to rise up a little bit, and see the lay of the land, and it sounds like what you are saying. Even amidst the busyness of this year, you can still have that perspective.

A – One of the things I have experienced is looking at my entire life differently. How I would have described it at one point would have been very personal – problems to overcome, this happened, then that happened. And now, I can look at it and say, you know, it is just the Dharma unfolding. And I am surprised at where I have ended up.

Q – Both are true in a way, aren't they? All those events really happened, yet the Dharma unfolds across them.

A – Well, let's put it this way. I can see the path of the

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Dharma through my life, from the time I was three. I can see the thread now. But this wasn't what I was intending. And I intentionally lived my life. I had an idea, a sense, of what I needed in my life, from childhood on, so I was intentionally living in a certain direction, but I certainly didn't know it was this.

Q – But now you can see a through-line, from where you started to where you are now?

A – I guess that's true for everyone, each in their own way. That's what life is, that's the absolute and relative, you think you're living a particular life, with plans and goals, and disappointments – all these events along the way – and all that's happening is the Dharma is unfolding. But you have to look, you have to look. There's some kind of shift you have to make that turns everything in your life into a teacher. And that's how it becomes the Dharma.

I haven't given much thought to this interview, but I have been giving a lot of thought to how I feel I have come full circle, and how much of my childhood has been on my mind. Stuff I haven't thought about for years. I have felt homesick for the first time in my life, something I've never

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***“What I know right now about this year is that it has in some way brought me full circle to the beginning of my life.”***

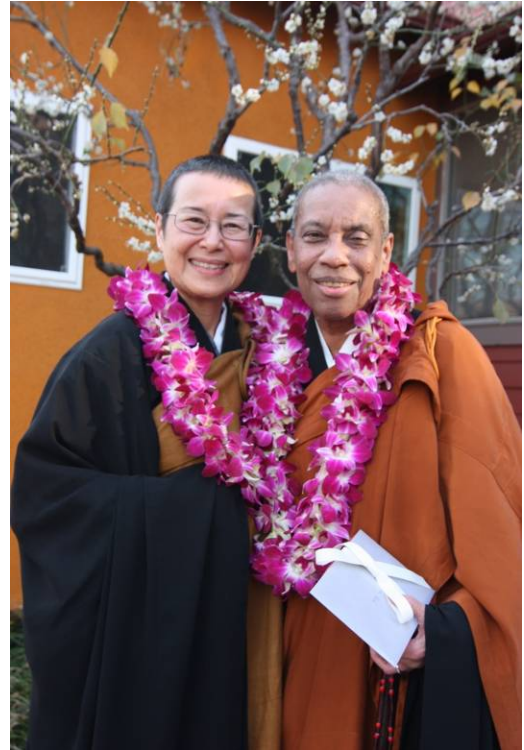
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experienced before. There is a sense of having come full circle. And unlike T.S. Eliot's poem that talks about knowing the place for the first time, I don't have that sense, not of knowing it for the first time, but of knowing it differently. I will come full circle over and over again, I can have that experience again, it is the same and it is different. It happens over and over again. This is the first time I've ever had that view over such a long period of time, the first time I've ever not claimed credit for becoming a priest and doing this as if they were decisions I made; obviously they were, I could have chosen something else.

When I sent words to Jitsujo's tokudo, I said that it is a decision that seems both unexpected and inevitable all at once. I didn't plan to become a priest. But when the question was put to me, it was like, “Of course, isn't it obvious that is what I'm supposed to do?” But it wasn't as if I had given thought to it.

Q – But it seemed like the natural progression.

A – It had an inevitability to it. I don't know if it's like that



*Roshi and Sensei Kodo, December 31, 2011.*

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for everybody, and I know that some people deliberate a long time, but in my life in the Dharma, I've never deliberated over any decision regarding the Dharma. It's always been immediate, and once made, never changed.

Q – When you go back home and have a life where you can set the structure again, how will that work for you?

A – I don't know (laughing). I've been wondering that. I'll start out just as before. Our Sangha meets on Wednesday evening, people come sit at my house on Tuesday morning and Friday morning, then every fourth Saturday of the month we meet all day at my house. That's our schedule. And we'll return to that. So after I get a little rest, I'll resume the dawn zazen, and then we'll see. There will be a change, but I think that it will be more in how I teach than any structural change.

Q – So to be continued.

A – Yeah, to be continued. One way or another.

Q – The Dharma unfolds regardless.

A – Roshi and I once talked about that word “unfold.” It's not really that it unfolds. That implies that there is a past and everything led to now. Of course, that is how we experience it. But it's also that it's just now. So I certainly don't know exactly how it will be. ■

# On Taking Leave of Great Dragon Mountain

By Sensei Kipp Ryodo Hawley

It is now thirty-two years since I entered the gate of Great Dragon Mountain. Back then, the name “Roshi” meant Maezumi Roshi, and the name “Sensei” meant Genpo Merzel. I was a struggling musician as well as a beginning Zen student, and I was assigned to study with Joko Beck, who had recently begun offering interviews with students.

The details of practice were different in those days, but the intent has always been the same. Waking up within our own life, within our own context and details. This is very difficult to do, and this is the reason we have Zen centers and teachers – to support each other on this difficult path.

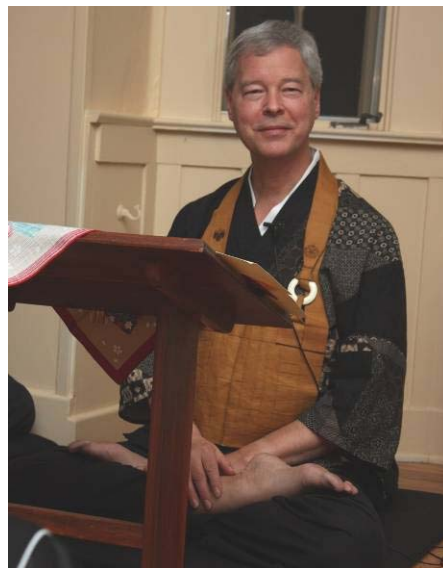
In the early eighties, we had a large residential community along with a large number of people on staff. It was quite a bustling place, with a week-long sesshin seemingly every month, and the atmosphere (as I perceived it) was of an energetic group of earnest practitioners pushing each other on to enlightenment. There were few Zen centers then, no email and no Internet, so to practice you had to travel to places like ZCLA and San Francisco Zen Center, and as a result these practice places became densely populated.

These days, we have a smaller sangha here on Great Dragon Mountain, with most of us being commuters. Moving along with the new way things are done, we’re widely distributed, connecting through new media. And, we have an emphasis on Collective Awakening rather than individual pursuit of the Way. This is a marvelous, new thing. But when you really look into it, fundamentally it isn’t new at all. It’s actually quite a cozy, familiar place. The collective aspect is just a new way of appreciating this familiar place. When we awaken, we leave the dream of “me” behind. All “my” fears, “my” hopes, “my” regrets, “my” possessions, “my” stubbornnesses, “my” wants, “my” peeves – these are the stuff of the dream.

Waking up, these all dissolve like the beach fog under  
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*Sensei Kipp Ryodo Hawley is the spiritual leader of Westchester Zen Circle. He received Dharma Transmission from Roshi Ekyoku in 2007 and is the author of “Three Steps to Mindfulness: Bringing Zen Awareness Into Your Life.”*



the noon sun. The foundation of all of these is the separation of “me” from “you,” “him,” “her,” “it.” Or maybe a better metaphor is to see these as the walls of the house of ego, as Kennett Roshi used to call it. These walls are necessary for us to function in this life; we use them for decision-making. It is appropriate to treat “him” differently from “it,” and this “her” differently from another “her.” But these are temporary and, ultimately, arbitrary distinctions, useful only in specific times and places. Setting them aside, we can immediately see that, first of all, we *can* set them aside. They aren’t intrinsic, they aren’t permanent; they’re only labels that we ourselves have created to serve some purpose. What about after that purpose has been fulfilled? What about after those distinctions been set aside?

We enter the place of awakening. And yes, that is also another temporary label. But when we’ve set all boundaries aside, what can we call Collective? What can we call Individual? These are also part of the dream, dissolving away with the rest of the dream.

This place of awakening is dynamic and full of life, not some sort of static blankness. We don’t turn into stone Buddhas. We’re living, human Buddhas. So we return to the place of distinctions and see them all differently. Instead of hard and fast separations from “me,” we

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***“Instead of hard and fast separations from ‘me,’ we now see them all as markings on the One Body.”***

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now see them all as markings on the One Body. Then we return to the place of awakening to get refreshed before moving into to the place of distinctions once again.

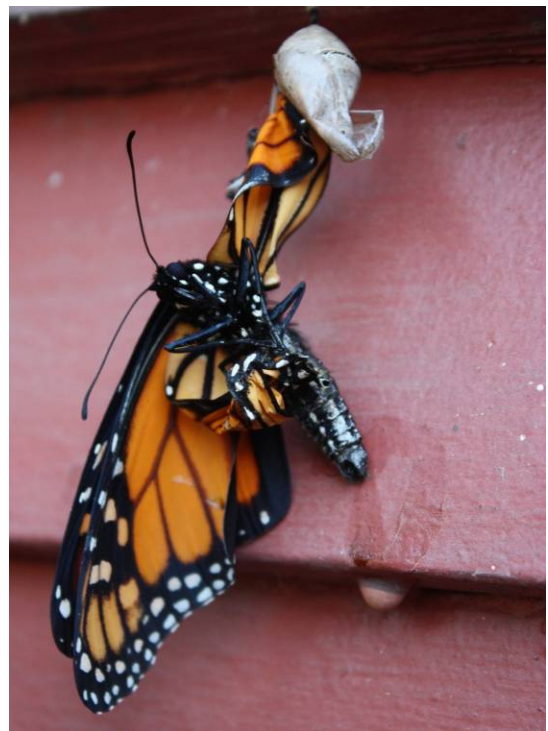
We find that, although we can experience awakening as a specific psychological event, as living Buddhas we enter into an ongoing cycle of awakening. Dropping all distinctions, we find ourselves in the so-called Absolute. Returning to the realm of differences we find ourselves in the so-called Relative. As you’ve discovered for yourself, when you rise from a period of *zazen*, the world seems fresher, cleaner. And the deeper your *Samadhi* while sitting, the clearer the world seems when you get up.

The details of our world come into sharper relief because of the time we’ve spent sitting in *Samadhi*. And our *Samadhi* gets deeper as we become more intimate

with the details in our life. By “more intimate.” I mean giving all our attention to what we are doing. When we are 100 percent involved in an activity it’s like a perfectly efficient engine – it burns all its fuel without leaving any residue. No smoke or ashes. In Zen we say “leave no trace”. This means being so involved in what you are doing that there is no residue, no echoes left behind. These traces stick to us, so the fewer we leave, the less “stuff” there is to cause problems for ourselves and those around us.

The White Plum tree outside the Zendo front door is in bloom. The ancient metaphor has come alive – we literally have plum blossoms on the old branch. This marvelous world of ours continues maturing and renewing, as do we. We aren’t apart from it. As Dogen Zenji says, we are “mountains, rivers and the great earth, the sun and the moon and the stars.” We are all of us part and parcel of it. What if we all were fully awake together within it?

This is the intent of our Zen practice – to bring everyone (including ourselves!) into this stream of awakening. This is the intent I found on Great Dragon Mountain in 1980, and it is this intent I carry as I take my leave in 2012. I will miss all my friends here at Zen Center of Los Angeles. But in a way, it isn’t actually possible to leave. Where is the true location of ZCLA? ■



*On New Year's Eve, a chrysalis by the front entrance to the Zendo that first appeared during Robatsu sesshin opened to reveal a Monarch butterfly within.*

# Zen Programs at Great Dragon Mountain

## January Bare-Bones Schedule

A January bare-bones schedule begins 2012 with open zazen (no timekeeper) during weekdays for dawn and evening zazen. Regular weekend service, zazen, and Zen Practice 1 & 2 introductory classes will continue, as well as the monthly Day of Reflection. Teacher interviews will be posted in the weekly Programs email. There will be no talks. You are encouraged to use this month for the barest practice—Just Sitting. Reflect. How will you best use and be used by this coming year?

## Special Observances

**Sensei Ryodo Leave-Taking. Sunday, January 22, at 9:45 a.m.** After 32 years of practice at ZCLA, Sensei Ryodo will formally take his leave. Please join us for this ceremony of departure in the Zendo, followed by tea and snacks in the Sangha House.

**Sensei Nyogen Senzaki Gravesite Visit. Sunday, January 22, at 11:00 a.m.** Annual offering of gratitude and services at the Evergreen Cemetery gravesite of American Zen pioneer Nyogen Senzaki and Japanese-American Buddhist ancestors. Meet in the Sangha House driveway for carpooling at 11:00 a.m. For an excellent book of Senzaki Sensei's writings, see *Eloquent Silence*, Wisdom Publications, 2008.

**Annual Major Donor Memorial Service. Saturday, February 4, 8:30 a.m.** The Center holds its annual memorial service for deceased major donors every February. Please come to offer gratitude to these donors whose generosity has helped make continuing practice on Great Dragon Mountain possible!

**Parinirvana Service. Saturday, February 11, 8:30 a.m.** We commemorate Shakyamuni Buddha's passing from this world. The Parinirvana scroll, a temple treasure, will be displayed in the Buddha Hall. Please join us.

## Classes and Workshops

**Introductory Zen Practice Classes.** Our introductory Zen practice program includes beginning meditation instruction (ZP 1 and ZP 2, offered weekly) as well as a full day of practice at ZCLA (ZP 3, offered monthly). For information on times and dates for these programs, see the "beginners" section of our website, at [www.zcla.org](http://www.zcla.org).

**Service Position Training. Saturday, February 4, 11:30 a.m. to 1:30 p.m.** Service and liturgy are important aspects of Zen training and practice. In this class, we have an opportunity to experience one-on-one training while practicing these positions in a relaxed setting. Please sign up in advance.

## Zazen Programs

See the schedule and calendar sections of our website at [www.zcla.org](http://www.zcla.org), for the daily program schedule and for additional program details and updates.

☎ – Please register in advance on the sign-up sheet in the Sangha House through [info@zcla.org](mailto:info@zcla.org).

\* – Zendo remains open for non-participants.

**Zazenkai.\* Friday, February 10, 7:00 p.m. to Saturday, February 11, 5:00 p.m.** Led by Roshi. Everyone is encouraged to come to this silent and restful day with zazen, service, work, meals, Dharma Talk, and Face-to-Face meeting. Open to everyone. Fee: \$40; \$75 for nonmembers. ☎

## Precept Practice

A **Day of Reflection** on the Zen Bodhisattva Precepts will take place on **Saturdays, January 21 and February 18, from 8:30 a.m. to 1:00 p.m.**

**January 21** will be led by Dharma-Joy Reichert on Precept #8: The practice of not being stingy.

**February 18** will be led by Jotai Webb on Precept #5: The practice of not being deluded. Open to everyone.

**Atonement Ceremony. Thursday, February 23, 7:30 p.m.** During this ceremony of Renewing our Vows and Precepts, we each have an opportunity to bear witness to our conduct in thoughts, words, and actions. Everyone is welcome to participate. Those who have received the Precepts are asked to attend on a regular basis. Roshi will officiate.

## Dharma Training Fund

Through the generosity of the Sangha, the **Dharma Training Fund** is available to supplement program fees. No serious practitioner is ever turned away for lack of funds. If you wish to take part in a particular program, please do not let financial difficulties keep you from attending. Inquire with Senshin for an application. Do not miss any opportunity to practice the Dharma! ■



**Sensei Kodo's Dharma Words  
Bodhi Day  
Sunday, December 11, 2011**

World-Honored One,  
transcending limitations,  
all time and space is present here.

Being mind-root and being 10,000 leaves and flowers,  
we are brought here this December morning  
by your 49 years of walking.

We make these offerings in gratitude,  
and thank you  
for the ancient relinquishing still emitting light  
in our lives.

Your presence can seem so like absence.  
The fires of seeking and longing are constantly stoked.

Eeeeeeeeeeeeeeeeeeeeeeeeeeeeeee!

It is our great fortune  
to meet in this way.



*Sensei Koan officiating the New Year's  
Atonement Ceremony.*

**Sensei Koan's Dharma Words  
Founder's Service  
Saturday, December 16, 2011**

Beloved Founders, revered ancestors,  
Your Dharma rings with each hit on the densho,  
Penetrates our marrow and enlivens each hour.  
Light and darkness dance on Normandie Mountain.

Holding up a finger, giving thirty blows,  
Ten thousand blows could never kill it.  
The old barbarian himself could only watch in awe.

How fortunate! How very fortunate we are,  
After eons of cause and effect, to be your sons and  
daughters.  
Sitting on a pile of gold, let's not play in the mud.

Please accept our offerings  
As symbols of our gratitude.

Eeeeeeeeeeeeeeeeeeeeeeeeeeeeeee!

“Maintain and nourish the One Buddha Mind Seal.  
Life after life, birth after birth, please practice diligently.  
Never falter.  
Do not let die the Wisdom seed of the Buddhas  
and Ancestors.”

*Quote from Maezumi Roshi's last Dharma Words*



*Sensei Kodo and Sensei Koan offer incense during the  
annual Buddha's Birthday service in the garden.*

## Calls for Stewarding from Great Dragon Mountain

As reflected in the many people thanked on the facing page, Zen Center's functioning relies on the stewarding of its members. You are invited to participate in this process of Zen Center stewardship, which is another form of practice and training. For more information on the areas identified below, or on any other area of Zen Center life for which you would like to offer support, please contact Program Steward Senshin at [programsteward@zcla.org](mailto:programsteward@zcla.org), except as otherwise indicated.

- ◇ **Temple cleaning;**
- ◇ **Altar cleaning** Contact Co-Chidens Mugen Handler at [andy\\_handler@yahoo.com](mailto:andy_handler@yahoo.com) or Butsugen Romo at [cromo1982@earthlink.net](mailto:cromo1982@earthlink.net);
- ◇ **Grounds and gardens** Contact Grounds Steward Faith-Mind Thoresen at [dthores@aol.com](mailto:dthores@aol.com);
- ◇ **Sound recording for talks** on Thursday evenings and Sunday mornings;
- ◇ **Volunteer weekend Tenzos** for Sunday lunches and Saturday tea snacks;
- ◇ **Service Position training** Contact Co-Ceremonial Stewards Dharma-Joy Reichert at [dharma-joy@zcla.org](mailto:dharma-joy@zcla.org) or Faith-Mind Thoresen at [dthores@aol.com](mailto:dthores@aol.com);
- ◇ **Zendo Position training** Contact Zendo Steward Mukey Horner at [mukei@mac.com](mailto:mukei@mac.com).



*Sensei Kodo gives the Precepts to Yvonne Myosei Beatty.*



*Roshi and Sensei Kodo during the Re-Entry and Leave-Taking Ceremonies.*



## Sangha Rites of Passage

### CEREMONY FOR RECEIVING THE PRECEPTS From Preceptor Merle Kodo Boyd

December 15, 2011

Yvonne Myosei Beatty

### ABBOT RE-ENTRY

Roshi Wendy Egyoku Nakao

### ABBOT SEAT HOLDER LEAVE-TAKING

Sensei Merle Kodo Boyd

## Your Gifts are Received with a Heartfelt "Thank You!"

Please contact Dharma-Joy ([dharma-joy@zcla.org](mailto:dharma-joy@zcla.org)) if you know of bodhisattvas to appreciate. Have we missed anyone?

To **Sensei Merle Kodo Boyd** for this year as Abbot Seat Holder; and

**Sensei Kipp Ryodo Hawley** for his many years of training and teaching here at ZCLA;

The **Teachers Circle** for their many activities and efforts during this past year;

**Reeb Kaizen Venners** and **Sensei Gary Koan Janka** for their tenzo efforts during Rohatsu sesshin, and to **Andy Mugen Handler** and **Roberta Brehm** for their tenzo efforts during the End-Of-Year Sesshin;

Our parking coordinator and assistants: **Tina Jitsujo Gauthier, Jolene Beiser, Jane Chen, Chris Shaw, Tara Jiho Sterling, Mugen, Betsy Enduring Vow Brown, Nelida Koen Cartolin, and Nina Reiju Wasserman;**

Our cooks and snack coordinators, including for our Ango meals on Thursdays, Saturdays and Sundays: **Susanna Knittel, Roberta Brehm, Reeb Kaizen Venners, Rosa Ando Martinez, Mugen, Enduring-Vow, Sensei Koan, Penelope Luminous-Heart Thompson, Jessica Dharma-Lotus Armstrong, Lynda Jikai Golan, Katherine Senshin Griffith, Tom Yudo Burger, Gemma Cubero, Reiju, Jane Chen, Dan Hegarty, Conrad Butsugen Romo, Ellen Reigen Ledley, and Patti Muso Giggans;**

Those who helped with the Day of Dana, including **Senshin, Koen, Gemma Cubero, George Mukei Horner, Elizabeth Prager, John Heart-Mirror Trotter, Reiju, Ty Jotai Webb, Jiho,** cookie bakers **Bob Gido Fisher, Andrew Bodhi-Heart Halladay** and **Tom Dharma-Joy Reichert,** and especially to stewards **Ando** and **Susanna Knittel;**

**John Plum-Hermit Swanger, Jikai** and **Susanna** for co-visioning and organizing the Sangha Enso for Sensei Kodo;

**Muso** and **Kaizen** for organizing and assembling the photo book for Sensi Kodo and to **Jiho** for sewing the beautiful case for it;

The many people who helped organize our New Year's Eve events and celebrations, including **Ando, Carla, Enduring-Vow, Senshin,** and **Faith-Mind;**

**Mukei** for serving as Zendo steward and to our fourth quarter jikidos, including **Jane Chen, Mugen, Lorraine Gessho Kumpf, Z Zeller, Jotai, Yudo, Ando, David Hilton, Jikai, Nina Harake, Jitsujo, Heart-Mirror,** and **Chris Daian Fields.**

The volunteers who sewed rakusus for practitioners at the California Men's Colony San Luis Obispo, including **Master Thich Mihn Nhat (Sensei Nagy),**

**Jonathan Levy, Pam Smith, Enduring-Vow, Bodhi-Heart, Jiho, Elaine Chikai Held, Jenny Jusen Warner, Mugen,** and **Lana Shoshin Spraker;** Members of the Disaster Preparedness Group for their ongoing efforts to keep us safe: **Tom Pine-Ocean Cleary, Jiho** and **Mugen;**

New Development Circle members **Cassie Riger, Bonnie Myosen Nadzam** and **Kai Myokai Snodgrass;**

**Neli Koen Cartolin** for her many years of service and leadership on the Brown-Green Group and in so many other places and ways;

Fourth Quarter Buddha Hall Service Leaders for stewarding our daily services: **Mukei, Kaizen, Jotai, Ando, Luminous-Heart, Dharma-Joy, Faith-Mind, Enduring-Vow, Jitsujo,** and **Gessho;**

**Muso** for stewarding the Board through an extended process concerning the Zen Peacemakers loan; and **Faith-Mind** for manifesting the 10,000 hands of Kanzeon by doing so many things on so many fronts, seemingly all at once; and

To the many hands and eyes, seen and unseen, who helped in myriad ways throughout our Fall Practice Period:

Thank you!!! ■

### ZCLA Affiliated Sanghas & Sitting Groups\*

**The Laguna Hills Sangha (CA)**  
coordinated by Helen Daiji Powell

**The Lincroft Zen Sangha (NJ)**  
led by Sensei Merle Kodo Boyd

**The Monday Night Meditation Group (Pasadena, CA)**  
coordinated by Betty Jiei Cole

**The Ocean Moon Sangha (Santa Monica, CA)**  
led by Sensei John Daishin Buksbazen

**The San Luis Obispo Sitting Group (CA)**  
coordinated by Mark Shogen Bloodgood

**The Valley Sangha (Woodland Hills, CA)**  
led by Sensei Patricia Shingetsu Guzy

**The Westchester Zen Circle (CA)**  
led by Sensei Kipp Ryodo Hawley

Contact us at [info@zcla.org](mailto:info@zcla.org) for information.

\* Affiliated groups are led by Dharma Successors of Roshi Egyoku or coordinated by practitioners actively practicing at ZCLA with a teacher. Those interested in leading a ZCLA-affiliated sitting group may apply to the Teachers Circle.

The *Water Wheel* is published by the Zen Center of Los Angeles, Great Dragon Mountain / Buddha Essence Temple, which was founded in 1967 by the late Taizan Maezumi Roshi.

**Our mission** is to know the Self, maintain the precepts, and serve others. We provide the teaching, training, and transmission of Zen Buddhism. **Our vision** is an enlightened world free of suffering, in which all beings live in harmony, everyone has enough, deep wisdom is realized, and compassion flows unhindered. **Our core values** are available upon request or on our Web site, [www.zcla.org](http://www.zcla.org).

Founding Abbot: Taizan Maezumi Roshi  
Abbot 1995-1999: Roshi Bernard Glassman  
Abbot: Roshi Wendy Egyoku Nakao  
Abbot Seat-Holder: Sensei Merle Kodo Boyd  
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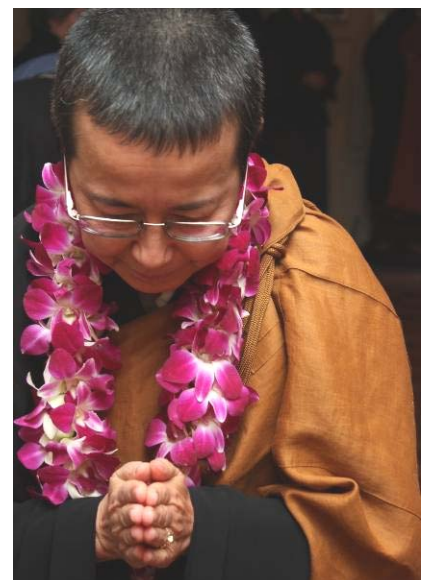
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Address Correction Requested

## ABBOT RE-ENTERING CEREMONY, DECEMBER 31, 2011



*Roshi is welcomed back by her six Dharma successors after her Re-Entering Ceremony: Senseis Ryodo, Shingetsu, Ensbo, Kodo, Daishin and Koan.*



*Roshi doing jundo during her Re-Entering Ceremony.*